# THE KOPPARAM PLATES OF PULAKESIN II

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These plates were found near **Kopparam** in **Guntur** District (Madras Presidency) and were sent to me by the famous Telugu poets, Messrs. Kopparapu brothers, who once exhibited their wonderful power of composing three hundred extempore verses in one hour, on a subject given on the spot.

*Plates described.*

This grant consists of three copper plates, each measuring 7½″ × 1⅘″. These are hung together by a circular ring with a diameter of 2½″. The ring was not cut when the plates were received by me. A small oval seal (1½″ and 1″) is attached to the ring, with the emblems of a boar, the sun and the moon. There is no legend on it. The upper or the first side of the first plate and the lower or the second side of the third plate are left blank, perhaps to serve as covers to the writing inside. The edges of these plates are not raised into rims. The last plate is broken a little and consequently the reading of a few letters is doubtful (l. 13).

*Language:*

The language of the grant is Sanskrit prose, except the usual laudatory verses. The writer or the engraver of these plates was very careless in his work. He has omitted throughout the *anusvāras* and the *visargas*, except in a few instances. All these have been corrected in foot notes. He has omitted many letters *e.g.* *bhuna* for *bhuvana* (l. 1), *bṛspati* for *bṛhaspati* (l. 13), *bhaṣyati* for *bhaviṣyati* (l. 14). The greatest and vital error committed by this careless scribe is in l. 5, where the word *priyapautra* is used instead of *priyaputra*, creating an unnecessary suspicion in the mind of the reader, that the grant was not by **Pulakesin II**, but by his son or nephew. From the context, of course, the mistake is apparent. The cases of nouns are most ignorantly changed *e.g* :—*rājyasya* for *rājyēna* (ll. 9-10), *-sūtrasya*, *-viprasya* for *-sūtrāya*, *viprāya*.

*Alphabet.*

The alphabet of the grant is the Telugu-Canarese script current in the sixth and the seventh centuries of the Christian era. Buhler in his *Indische Paleographie* calls this variety as the 'Archaic variety of the Canarese and Telugu alphabet' (cols. 12-14 and 17 of the plate VII) and which script, according to him, persisted up to the end of the reigns of the first two **Chalukyas** of **Vengi.** The letters of this grant are beautifully engraved and well preserved. They very much resemble the letters in the Nerur [1] and Hyderabad [2] grants of **Pulakesin II** and the Telugu Academy plates [3] of **Vishnukundin Madhava-varma III.** These plates contain a separate symbol for the Dravidian consonant ṟ, *śakata-rēpha* as it is now called in Telugu (l. 12). This goes to indicate that even at such an early period the Dravidians had a literature of their own, which necessitated the invention of a symbol for a sound peculiar to their language and foreign to Sanskrit. We have the numeral eight represented by two crosses + + in this grant (l. 11). We find that the symbol of + represents the numeral four in the Aśoka alphabets, the Eastern Cave Alphabets [4] and the Viṣṇukuṇḍin **Madhava-varma's** plates.[5] But it is strange that this writer should add two 'fours' to make up the figure of eight, when a separate symbol existed for eight at that period. We find it in **Madhava-varma's** plates. We know that Mādhava-varma was the contemporary [6] of Pulakeśin II. It is also seen in Chīkkulla plates [7] which were issued by the grand-father of **Madhava-varma.** There is one peculiarity in the representation of these symbols for

1 *Ind. Ant.* Vol. VIII p. and plate.

*Ind. Ant.* Vol. VI p. 73 and plate.

3 *Ep. Re. Southern circle,* C. P. no. 7 of 1913-14. This is edited by me from the original plates which are in my possession as the Secretary of the Telugu Academy My article with plates will shortly appear in the Journal of Letters, Calcutta University.

Vide Ojha's plates.

5 *Ep. Re. (S. C.)* C. P. no. 7 of 1913-14.

6 Vide Dr. Dubreuil's *Ancient History of the Deccan* p. 90 and my article on Madhava Varma referred to in ft. n. 3 above.

*Ep. Ind.* Vol. IV. p. 193.

numerals. It is eight hundred square measures of land that is given, and not eight measures (*asṭa-śatam Kshetram*), but symbols used are + +., two crosses and a dot. The letter *ta* in *śata* was originally omitted by mistake and was subsequently inserted below the letter *śa*.

*Gist of the grant.*

The grant after enumerating the usual titles of the **Chalukyas** mentions Śrī **Kirtti-varma-Prithivi-vallabha-Maharaja** (l. 4). His beloved grandson (which evidently a mistake for son) was Śrī **Pulakesi Prithivi-Vallabha-Maharaja,** who wanted to honour the deserving persons (l. 7). He in person gave to the donee the land mentioned in the grant (l. 8). But the formality of issuing the grant was done by one **Prithvi Duvaraja.** This **Duvaraja** who was very clever in conquering the kingdoms of the neighbouring kings, had secured hereditary kingdom for his son by conquering his rival kings (ll. 8-10). This man further claims to have destroyed the clans of **Kali** (l. 8) A piece of land measuring eight hundred square measures in the village of **Irbuli** in **Karmma-rashtra** was given to a Brāhmaṇa called **Veda-Sarma** belonging to **Sandilyayana** *gōtra* and **Apastamba** Sūtra.

*Date of the grant determined.*

These plates must have been issued during the period when **Pulakesin II** invaded the East Coast, *i.e.* the **Kalinga** and **Vengi** kindoms. The date of this invasion was hitherto only inferred vaguely by historians. Dr. Fleet thinks[1] that this invasion took place 'at any rate anterior to A. D. 612.' Vincent Smith thinks[2] that Pulakēśin 'made himself master of Veṅgi, between the Kṛṣṇā and the Godāvarī in A. D. 609.' Let us see if from the present plates we can fix the exact date of the **Vengi** invasion of **Pulakesin.** The donation is made in the presence of **Pulakesin** (l. 8) and apparently by him. It was then carried out by one **Prthivi Duvaraja.** The date of these plates depends upon the identification of

1 *Dynasties of the Canarese districts,* Bombay Gazetteer Vol. I, pt. II p. 356.

2 *Early History, 3rd* Ed. p. 425.

this Duvarāja. In the Goa plates [1] of the time of Pulakēśin II, we hear of one **Satyasraya-Dhruvarajendra-varma.** He was a subordinate of Pṛthivī-vallabha Mahārāja and was the governor of four *vishayas* and *maṇḍalas*. Now of the name '*Śatyāśraya-Dhruvarājēndra-Varmā*' I think *Dhruvarāja* is the name proper and the remaining words are appellations. Similarly of the words *Pṛthivī Duvarāja*' of our plates '*Duvarāja*' is the name proper and '*Pṛthivī*' is an appellation and forms part of *Satyāśraya-Pṛthivī-Vallabha*' which is the title of Pulakēśin. Dhruvarāja some how wants to appropriate some of those titles. I am therefore inclined to believe that **Dhruvaraja** of the Goa plates [10] and **Duvaraja** of our grant are one and the same person. The chances of this identification are enhanced when we see that in both the grants he boasts of his possession of a number of *viṣayas* and *maṇḍalas*. In the Goa plates [1] he calls himself the master of four *visayas* and *maṇḍalas* and in this grant he tells us that he is the master in seizing the neighbouring *maṇḍalas* (l. 9).

Presuming this identification to be true, we can fix the date of our grant, as the date of the Goa plates [1] is given in the Śaka era. It is "dated on the full-moon day of the month of Māgha, Śaka-saṁvat 532, corresponding approximately, to the 15th January, A. D. 610 or to the 5th January A. D. 611 accordingly as the Śaka year is applied as current or as expired". Well, the Goa grant gives us another date *pravardhāmāna-vijayārājya-saṁvatsaram viṁśatimam,' i.e* the 20th year of the victorious reign. But whose reign? Dr. Bhāndārkar is of opinion that these twenty years are to be counted from the beginning of the reign of Mangalesa of the Western Cālukya-line, while Dr. Fleet thinks [2] that **Dhruvaraja**, though a subordinate sovereign, has given his regnal year and we are to take that S. S. 532 is the 20th year of his reign. I believe that Dhruvārāja is giving his own regnal year. However, for our present purpose it is immaterial whether these 20 years are counted from the beginning of

*J. Bo Br. R. A .S.* Vol. X p. 365 and plates.

2 Vide Kielhorn's remarks on no. 7 Ep. Ind Vol. VII Appendix page 7.

Mangalēśa's reign or from that of **Dhruvaraja**. Any mistake as to this starting point would not vitiate our conclusion. In line 13 of our plates, it is said that the grant was made on the *Mahā-navamī* day in the month of Kārtika in the 21st year of the victorious reign. This 21st year again may be from the beginning of **Mangalesa's** reign, which is not very probable or from the commencement of **Dhruvaraja's** reign. In either case if the 20th year of a certain era chances to be the Śaka year 532, the 21st year of the same era will certainly fall in the Śaka year 533. By calculation [1] this would be A.D. 611 or 612 as we take the Śaka year 533 was the current or the expired. Here again the name of the day, Thursday, comes to our help and fixes 611 as the required year, because *Kārtika Śuddha-navamī* [2] of the year 611 falls on Thursday, while the same date falls on Monday in 612. We are, therefore, to take that the Śaka year 533 of our grant and 532 of the Goa grant were current years and not expired ones. We thus arrive at a conclusion that this grant was issued on the 21st of October in 611 A. D. We are in this way, able to know exactly the time of the conquest of **Vengi** and **Kalinga** by **Pulkesin II** and consequently our grant attains some importance.

*Mahanavami in Kartika.*

There is a peculiarity, specially to be noted, about the *Mahā-navamī* mentioned in l. 13. At present *Mahā-navamī* is a day previous to the festival of *Dasarā* and comes in the bright-fortnight of the month of Āśvina. In our plates it is placed in the month of Kārtika Even if one takes this Kārtika to be the solar Kārtika, it is not possible that lunar Āśvina *Śuddha* 9, can fall in it. It is therefore to be supposed, that at the beginning of the seventh century, the ninth lunation of the lunar Kārtika was called *Mahānavami.*

1 All these calculations are made according to Dr Swami Kannu's *Indian Chronology*.

2 In the plates it is not clear whether the 'Navamī' mentioned was of the bright-fortnight or of the dark-fortnight I therefore took both those possibilities into consideration while calculating the date, and it so chances that both the days are Thursdays in 611 while they turn out to be some other days in 612.

*Places identified.*

Of the places mentioned in this grant, **Karma-rastra** was a well known geographical division of the Telugu country. We can trace it in inscriptions, from very ancient times to the fourteenth century of the Christian era. It is spelt as **Karmma-rastra, Karmaka-rastra, Kamma-rastra, Kammanandu**. A Brāhmī inscription [1] at Jaggayapet, the date of which is not later than the second century. A. D., mentions Kammaka-rāṣṭra. Pallava-grants [2] of the sixth century mention it. **Ponna**, the famous Canarese poet, who lived at the end of the tenth century tells us, in the introduction of his *Śānti-purāṇa* [3] that **Kammanadu** was an integral part of **Vengi-Visaya.** From an inscription [4] of the eleventh century at **Konedona** (lat. 16°01′, long 80°06) in Narasaraopet Taluk of Guntur district, it is clear that, the village, which was formerly known as **Kothya-dona**, was then included in **Kamma-rastra**. We should remember that our plates were also found in the same Narasaraopet Taluk and not far from Koṇedona, it is natural to conclude that the village of our plates was situated within the present Narasaraopet Taluk of the Guntur district. The exact position of the place may be inferred from the boundaries given.

*Boundaries discussed.*

Unfortunately the boundaries are not very clear. Let us try to make out some meaning out of them. Unlike others, our grant mentions the boundary marks first and then the directions. The eastern boundary is given as *balāka-balvala.* I correct this as *balāka-palvala* which means 'the tank of the cranes'. There may be a tank which was known in Telugu by the name of '*Koṁgala-kuṇṭa*' or '*Ceruvu*' which was thus translated into Sanskrit The western boundary was *Karmakāra-taṭāka.* This must be a Sanskrit translation of the Telugu appellation '*Kammari-vaṇla*

Kielhorn's List of Brāhmi Inscriptions No. 1202.

*The Ongodu grant* of Vijayskanda Varma II and *the Ongodu grant of* Simhavarman II. *Ep. Ind. Vol. XV, p.* 246

Vide Narasimhachari's "*Lives of Kannada poets.*'

*Ep. Re. (S G)* Stone Inscription 192 of 1899.

*kuṁṭa'* or '*Ceruvu*' (the tank of the iron-smiths). The southern boundary was *Koṇḍaverupūr-patha*, which means the road to the city of Knoḍavēru. We know Koṇḍa-vīḍu (lat. 16°15′ long. 80°17′) in the Narasāraopet Tāluk, the capital of the Reddi Kings in the fourteenth century. We may take that Koṇḍavērupūr of the seventh century became the Kondavīḍupura of the fourteenth century. The northern boundary was Vīrparupattu *i.e.* the road to Virpuru. There is now a village called Vipparla (lat. 16°8′ long 79°59′) in Narasaraopet Taluk, which may be identified with Virpuru of our plates. We can therefore infer that the village of **Irbuli** was to the north of Koṇḍavidu and to the south of Vipparla.

*Reading considered.*

In line 10 we find *Duvarāja-manatti mūgamūr-vāsta-vyāya*, I would like to correct this as *Duvarāja [var] maṇā-ttimūgamūr vāstavyāya* thus making Attimūgamūr the name of a village. There is one Mūngamūr in Kandukur Taluk of Nellore district and it may be that it was named after Attivarma which is shown by the prefix Atti. We know from the *Gorantla* [1] *plates* of Attivarma found in Guntur district that he ruled on the banks of the river Kṛṣṇā. Guntur and Nellore are contiguous districts.

*More about Duva-raja*

**Duva-raja** the real executor of this charity seems to be a feudatory chief and a great general who followed **Pulakesin II** in his early conquests. We find him at **Goa** in 610, granting a village to a Brahmin at the command of **Pulakesin**. In 611 we find him in **Vengi**, giving away some lands with the express permission of his master. We know from the Goa plates that he was the master of four *viṣayas* and *maṇḍalas*. The present plates tell us that he killed the families of **Kali**, showed his valour in many a battle, occupied the territories of the neighbouring (or mean) kings and defeating the hosts of his enemies founded a kingdom with the right of hereditary succession to the race of his son (ll. 8-10). Some of these epithets are peculiar. Which are the families (or dynasties) of **Kali ?** Can

1 *Ind Ant.* Vol. IX p. 102.

they be **Kalabhras?** We know that **Simha-visnu** of **Pallava** dynasty, who ruled from 575-600 A. D vanquished [1] **Kalabhras. Vikramaditya I, Vinayaditya** and **Vikramaditya II**, who are the immediate descendants and successors of **Pulakesin II** claim [2] to have defeated **Kalabhras. Kali-Kula** may therefore refer to these South-Indian tribes, which seem to have established petty principalities. There is one point more to be noted. The later Rāṣṭrakūṭas and specially those who had the name of **a-raDhruvja** bore the surname of **Kali-vallabha** [3] which may be translated as the 'master of **Kali** race.'

*Probable progenitor of the Rastrakutas.*

**Dhruva-raja** claims to belong to **Adi-Bappuri-vamsa** and this family has been identified with Batpura-family from which **Pulakesin I** and his son Maṅgaleśa had taken their wives. **Dhruva-raja** has been suspected to be the son of **Mangalesa**, for whom he wanted to secure a kingdom. But I think it is not probable that the son of **Mangalesa**, who was killed as we know by **Pulakesin II**, would acknowledge him as his master. Besides, **Dhruva-raja** seems to be a ruler who had newly acquired a hereditary kingdom and who was proud of this acquisition. He mentions that he had secured a (hereditary) kingdom to continue in the lineage of his son. This clearly indicates that he comes from a family which never tasted sovereignty before. **Rastrakutas**, who superseded the **Calukyas** about the beginning of the eighth century, had two or three kings bearing the name of **Dhruva-raja** and curiously enough with the title of Kali-vallabha [3]. It is not improbable that this **Dhruva-raja** of ours was the original progenitor who laid the foundation of a small principality in the beginning of the seventh century, which developed into a great kingdom in a century and half.

1 Vide Dubreuil's *Ancient History of the Deccan* p. 49.

2 Vide Fleet's *Dynasties of the Canarese Districts*

3 *Ind Ant* Vol. XI p 125, *Ep. Ind. Vol.* V, p. 192; Vol. VI pp. 102 and 242.

## TEXT[1]

### I

1. स्वस्ति श्रीमतां[2] सकलभु [व*] नसंस्तूयमानमानव्यसगोत्राणां[3] हारीतिपुत्राणां[4] सप्तलोकमातृभिस्[5]सप्तमा-

2. तृभि[6]सम्यगभिवँ[7]र्द्धितानां कार्त्तिकेयपरिपालनाधिगतकल्याणपरम्पराणां[8] भगवन्ना-रायणप्रसा-

3. दसा[9]मासादतवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतामनेकाश्वमेधावभृतस्ना-

4. न पवित्रीकृतवपुषा[10] चलुक्यानां कुलमभ्यलंकरिष्णो[11] प्रथितकीर्त्ति[12] श्रीकीर्ति-वर्म्म[13] पृथिविवल्लभमहा [रा-]

### II

5 जस्य प्रियपौत्र[14] प्रणतानेकमहीपतिमकुटतटविलग्नमकरिकाघृष्टपादारविन्दद्वयं[15]-

6. स्य प्रतिगताराति चक्रवि[16]ध्वंसनविधिविशारदस्यँ[17] देवद्विजगुरूवृद्धापचायने पितेवशूर स-[18]

7. त्या श्रयं[19] प्रतिहतांज्ञ[20] श्रीपुलकेशिप्रिथिविवँ[21]ल्लभमहाराजे[22] यथा[23]र्हसन्मायति [।*] विदिति-[24]

8. मस्तु वल्लभसमक्षा[25]वस्तिते विधिवे[26]त्सप्रदत्तां[27]मन्ताकलि[28]कुलनामनेकसंग्रामसाहसदक्षेण

### II *a*

9. निकृष्टमण्डलाग्रासनाथेन स्वबाहुना विपक्षम[29]ण्डलनिर्जित्य स्वसुतान्वये प्रतिष्ठापि-

१ From the original plates in my possession. २ The *Anusvara* is put after ता as in the present Telugu script and not on the top. ३ Read गोत्राणा ४ Read पुत्राणां. ५ Read मातृभिस्. ६ Read ०तृभिस्सम्य०. ७ There is a superfluous *anusvara* on व ८ Read ०राणा. ९ Read ०समासादित०. १० Read ०वपुषां. ११ Read ०रिष्णोः १२ Read ०कीर्तिः. १३ Read ०वर्म्मा. १४ Read ०पौत्रः. १५ Read ०द्वय.. १६ Read विध्वंस० १७ Read ०विशारदः १८ Read शूरः १९ Read ०योऽ. २० Read ०ज्ञः. २१ Read ०पृथिवि० २२ Read ०राज.. २३ Read यथार्ह. २४ Read विदितमस्तु. २५ Read ०वस्थिते. २६ Read सम्प्रदत्त. २७ I suppose this must be corrected as ०मन्त The sign for *dirgha* looks like *repha* also; hence this may be also read as ०मन्तं. २८ Read कलिकुलानाम०. २९ Read मण्डलं.

10. तराज्यस्यं[३०] प्रिथिविदुवराजमाणात्ति[३१] मूरगेमूर्व[३२]स्तव्याय छाण्डिल्यायनगोत्रस्यै[३३] आपस्तम्ब-

11. सूत्रस्य[३४] विप्रस्य[३५] वेदशर्म्मण[३६] कर्म्मराष्ट्रे इर्बुलिग्रामे अष्टशतं[३७]++[३८]क्षेत्रम् दतम् बलाक बेल्व[३९]-

12. ला पूर्व्वत[४०] कर्म्मकारतटाका[४१] पश्चिमत[४२] कोण्डवे ७) पूर्वथा[४३] दक्षिणत[४४] विर्प७) पथो[४५] उत्तरेत[४६]

III

13. प्रवर्द्धमानविजयराज्यसंवसरे[४७] एकविंशति[४८] कार्तिकमासे महा [नवम्य।[४९]] बृ [ह*] स्पतिवारे प्र- [॥*]

14. शस्ते मुहूर्ते [z*] स्यादत्तिराज्ञप्ति[५०][॥*] भूमिदानात् त्परन्दान्नभूत[५१] न भ [वि*] ष्यति [।*] तस्यैवहरणात्पा[५२]-

15. पन्नभूत[५३] न भविष्यति [॥*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य-यस्य यदा भूमिर्तस्य[५४]

16. तस्य तदाफलं [॥*] [स्वद] त्तौ[५५]परदत्ता[५६] वायत्नाद्रक्षयुधिष्टिर [।*] महीं[५७] महि[५८] भुजाश्रेष्ठ दा तृश्रे[५९]

२० Read पृथिवि०. २१ Read ०राजवर्मणा[ऽ]. ३२ Read ०र्वास्त० ३३ Read ०गोत्राय. ३४ Read ०सूत्राय. ३५ Read विप्राय ३६ Read वेदशर्म्मणे. ३७ The letter त was originally forgotten and was inserted below the line above २८ These two crosses with a dot are the line, one marked on ट and श. २९ Read बलाकपल्वलं ४० Read ०त.० ४१ Read ०तटाक:. ४२ Read ०त:. ४३ Read ०पंथ:. ४४ Read त:. ४५ Read ०पथ. ४६ Read उत्तरत: ४७ Read संवत्सरे. ४८ Read ०विंशत्यां. ४९ The lower portions of न and व and the य (or *Kyavadi* as it is called in Telugu) of the conjunct consonant म्यां are clearly visible and the remaining portions of the letters are broken. ५० Read ०ज्ञप्ति:. ५१ There is some space left between त् and म. It seems some letters were originally engraved and scored out. It is not clear. ५२ Read परन्दानान्नभूतं. ५३ Read तस्यैव. ५४ Read ०भूतं. ५५ Read ०स्तस्य ५६ The plate is broken a little; the letters are visible but not clear, some portion of them being broken. ५७ Read ०त्ता. ५८ Read महीं. ५९ Read ०भुजां. ६० The last two letters are not clear. The verse is left incomplete. We know from other inscriptions that दानाच्छ्रेयोऽनुपालनं is the remaining part of it. There seems to be a small line below the last, but the letters cannot be made out.

## TRANSLATION

(Ll. 1-5.) Of the famous **Sri Kirti-varmma Prithivi-Vallabha Maharaja**, the ornament of the [lineage] of the **Calukyas**—"Who are glorious, who are of the **Manavya** *gōtra* which is praised through out the whole world, who are the sons of **Hariti**, who have been nourished by the seven Mothers, who are the mothers of mankind, who have acquired an un-interrupted continuity of prosperity through the favour and protection of **Kartikeya** and who have had all kings made subject to them at the sight of the boar-crest which they acquired through the favour of the divine **Narayana**", who have purified their bodies by bathing at the end of many a horse-sacrifice.

(Ll. 5-7.)—the beloved grandson **Sri Pulakesin Prithivi-Vallabha-Maharaja**—whose twin feet are rubbed by many a stooping sovereign with folded hands (in the form of a *makara*) touching their crowns, who is proficient in the act of destroying the circle of his opposing enemies, who is as brave as his father in honouring Gods, the twice born, the preceptors and the old, who is the abode of truth, *whose orders are irresistible*;—*honours* [the deserved] according to merits.

(Ll. 7-10.) Be it known, that in the presence of **Vallabha** was given, in accordance with [śāstric] injunctions, by **Prithivi Duva-raja**, who is death to **Kali-Kula**, who is an expert in showing daring courage in many a battle, who is a master in seizing the neighbouring (or mean) territories (maṇḍalas), who has secured a (hereditory) kingdom to continue in the lineage of his son by defeating with his own hand the group of hostile kings.

(Ll. 10-12.)—To a Brāhmana called **Veda-Sarman** resident of **Atti-Mugamur**, of the **Candilyayan** *gōtra* and **Apastamba-***sūtra* in the village of **Irbuli** in **Karma-rastra**, a field measuring eight hundred [square measures.] [Its boundaries are]:—To the east *Balāka-palvam* (crane-tank), to the west *Karmakāra-taṭāka* (the tank of the iron-smith), to the south the road [leading] to the city of **Kondveru**, to the north the road [leading] to **Virparu.**

(Ll. 13-14.) This donation was given and the *ājñapti* [appointed] in the twenty-first year of the prosperous and victorions reign, at an auspicious moment, on Thursday, the *Mahānavamī* in the month of *Kārtika.*

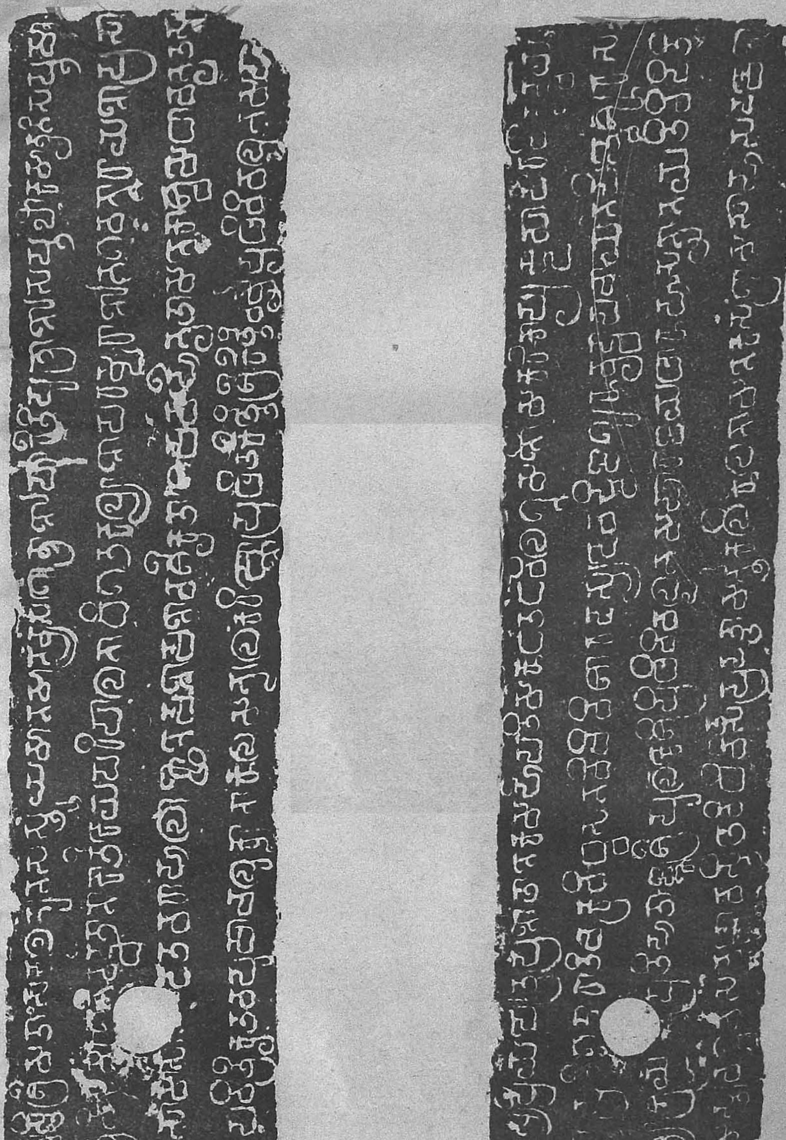
(Ll. 14-16.) There was and there will be no gift superior to that of land; there was and there will be no sin, higher than that which accrues by seizing it (the gift of land). Many have gifted away land and many have protected it. The merit belongs to him who chances to be the owner of land for the time being. O, **Yudhisthira**! the best of kings, protect the landed charities whether given by you or by others.

# KOPPARAM PLATES OF PULAKEŚIN II

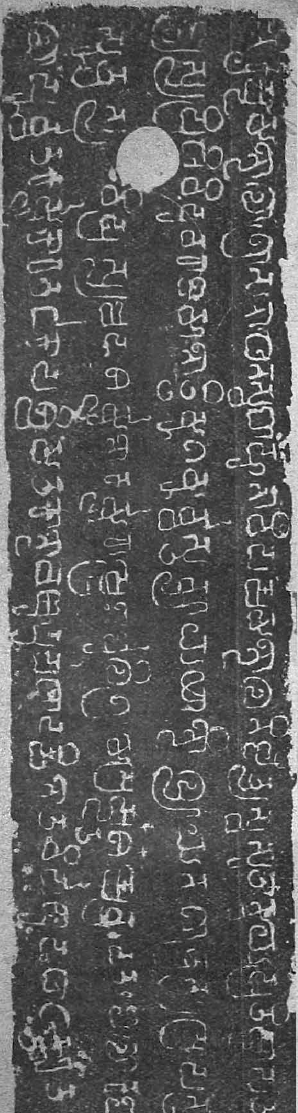
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I.a.



IIa.



III

